UNITY

The Unitarian

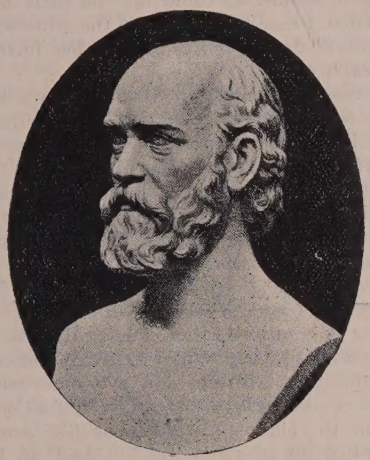
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH FREEDOM FELLOWSHIP

No. 158. [Vol. XIII.—11] November, 1916. ONE PENNY.



THEODORE PARKER.

American Unitarian Preacher and Social Reformer, Born 1810, Died 1860.

SOME OF HIS SAYINGS:

Worship with no master but God, no creed but Truth, no service but love.

God is not dead! the Bible is not his last word; he inspires men now as much as ever—even more so.

We read our lesson backward; make a God of our brother, who should be our model.

Talk not to me of endless hell, where men must suffer for sufferings' sake, be damned for an eternity of woe. I tell you there is no such thing.

If the popular theology were true, then immortality would be the greatest curse which the Almighty could inflict upon mankind.

What passes for Christianity in our times is not reasonable; no man pretends it: It can only be defended by forbidding a reasonable man to open his mouth.

Heroism.

The man who risks his life in the endeavour to destroy his country's enemies excites the applause of his fellow countrymen for his patriotism; but the man who rushes out into "No-man's-land" unarmed to rescue and succour a wounded man, without waiting to ask whether he is a comrade or a foe, wins the love and admiration of both sides for his humanity. Humanity has its roots in divinity; in other words, man is the child of God, and finds his truest self in self-forgetful devotion to the service of his fellows. This "pure religion and undefiled" is the only cure for our "wars and strivings"—industrial, commercial, international, ay, and even domestic. Let us try it! —J. Morgan Whiteman.

The Autumnal Meetings of the North and East Lancashire Unitarian Mission were held at Newchurch, October 7th, opening with a sermon from Rev. J. J. Wright, followed by a successful evening meeting; the Annual Meetings of the Yorkshire Unitarian Union were held at Halifax, Oct. 7th, when Dr. Carpenter and others spoke on the problems consequent on the war; successful harvest services are reported from many churches; a memorial tablet to the late Rev. Alfred Hood has been placed in the Bournemouth Unitarian Church.

PRAYER: Lord God our Heavenly Father! we thank Thee that while our bodies may perish our souls still live on under thy providential care; and that we can think of warriors that are slain in the flesh as not dead, but as passed on into another world. May we live in that faith that there is no death to ourselves,, but may we so care for the safety and health of our earthly bodies that they shall be effective instruments for our souls' good, and for the welfare of humanity. May thy divine inspiration enter into us to work in us the doing of thy holy will, the overcoming of all evil with good, so that selfish warfare shall pass away, and all mankind shall be united together in goodwill, in mutual help and brotherly love. Amen!

My Task.

When the whole world resounds with rude alarms
Of warring arms,
When God's good earth, from border unto border,
Shows man's disorder,
Let me not waste my dower of mortal might
In grieving over wrongs I cannot right.
This is my task: Amid discordant strife
To keep a clean, sweet centre in my life,
And, though the human orchestra may be
Playing out of key,
To tune my soul to symphonies above
And sound the note of love.
This is my task.

When, in church pews, men worship God in words,
But meet their kind with swords;
When fair Religion, stripped of holy passion,
Walks masked as fashion,
Let me not wax indignant at the sight,
Or waste my strength bewailing her sad plight.
This is my task: To search in my own mind,
Until the qualities of God I find;
To seek them in the heart of friend and foe,
Or high or low,
And, in my hours of toil or prayer or play,
To live my creed each day.
This is my task.

—Ella Wheeler Wilcox.

Some Puddleboro' Folk.

By OBADIAH NORTH.

Puddleboro' lies somewhere in that great industrial area which surrounds Manchester. What was once an ancient village with a venerable Parish Church standing guard on an eminence, over the moral and spiritual welfare of the folk, has now become a busy borough with great cotton mills, which stand where once smiling fields or green pastures alone met the view. But the fact is, Puddleboro' is still a village in spite of industrial expansion, and the people have all the characteristics of villagers, even though Cottonopolis is so near. And many of them still keep to the old provincial dialect. The clannish instincts of the village holds its tyrannous sway in the 20th Century—as strangers who come to reside in the borough find to their cost. It is curious indeed how this clannish spirit manifests itself in many strange ways. A little clique will dominate the affairs of a chapel, while outsiders not Puddleboro' born and bred, will be shouldered out of the inner circle. While affairs are conducted in a hole-and-corner way which reveals suspicion of all outsiders.

All this filled the mind of the hard-working wife of the minister of Bye-road Chapel, as she climbed the steep ascent to Brow Top, one Sunday evening after service. And her experiences among the folk of Puddleboro' flashed through her active brain, as she trudged in the gloom on her mission of visitation to Mrs. Tuckey. And Esther's experiences had not been altogther pleasant. Coming into this great industrial area with its hundreds of chimneys visible for miles round, was to her, the discovery of a new world and in her contact with these folk she found out how many corners they had. In fact they were catty-cornered. Esther's mind was focussed on Mrs. Tuckey, because Mrs. Tuckey was the ruling spirit of the little Puddleboro' Chapel, and she was the centre of a clique who had ruled the affairs for many years. She was no doubt a good hearted soul in her own rough way, and she would stick up for her friends through thick and thin, even to telling a lie, if the occasion demanded. She had all the characteristics of the villager, suspicious of outsiders and especially of those of her own sex, and her point of view was as contracted almost as could be. So little imagination is needed, to see how awkward the situation often was for Esther in her efforts to help her husband in his pastoral work.

Esther was soon seated in Mrs. Tuckey's kitchen, where she found several of the women folk from Bye-road who had come to gossip over the news and to enquire after Mrs. Tuckey's health. Anne Tuckey was swinging herself in her little rocking chair with a satisfied look on her grim face. She liked people to come round to see her, it was the one thing which fanned the flame of vanity in this woman's narrow soul. To be looked up to as the leading light of Bye-road Chapel and to have several of the women-folk calling to enquire for her cough when the wintry and misty days of early winter kept her indoors, this was her ambition. Anne—and everyone called her Anne Tuckey—was a little shrivelled woman on whose bony frame the clothes always hung like some antiquated collection of garments. And as long as Esther lived, she would always remember the little figure with the thin thread-bare black dress, the sharp face, with its prominent nose, the cunning look about the eyes, and the cynical twist about the grim thin lips. Esther had guessed from the first that the wives of previous ministers at Bye-road had some bitter experiences of Mrs. Tuckey's sharp and sarcastic tongue. And Esther afterwards discovered that her surmise was right. As she looked now, feeling half-amused at the drawn white face of Mrs. Tuckey, who was rocking herself with a nervous jerk, or pulling the grey hug-me-tight across her chest, with an almost convulsive clutch of the bony hand, Esther seemed to see right into the soul of this woman.

The conversation when Esther entered related to the early days of these women. And the harsh little cackle which did apology for a laugh, escaped the grim lips as some past incident was brought up and some experience recalled.

"Eh—! Anne." Mrs. Brown was saying, with that peculiar emphasis upon the "Eh—!" with which many Lancashire village folk introduce their remarks, "them were fine times, eh—!" And the last "eh!" was lost in a shrill squeal of a laugh in which the other women joined.

"Ay!" broke in Mrs. Jupp in her loud strident and monotonous voice. "D'ye mind," she broke into a long incoherent and rambling account which to Esther was only a dim jumble of names. Esther had not yet mastered the jerky vernacular of these Puddleboro' folk, so half the story was lost on her. And at its conclusion amid the various pitches of squeals there were the long drawn-out exclamations:

"Eh!"

"Oh—!"

"Ay—!"

These variously intonated syllables were followed by a general laugh in which even Esther joined. The situation tickled her sense of humour and her clear rich voice rang out above the others. Yet the others did not see Esther's point of view. The whole scene was to her most humorous, while these women were merely occupied with their own inconsequential chatter. Even Mrs. Tuckey seemed to enjoy the situation more than usual for she gave a convulsive leap in her little old rocking chair which made that chair utter an ominous creak, as if to say. "Oh! Anne, Anne, don't treat me so!" And with her excitement as she swung her long arms up in a nervous way. the little hug-me-tight flew over her shoulders. Then they all laughed again, and again Esther joined in for it amused her immensely to see Anne Tuckey giving these little convulsive leaps which generally brought her short limbs off the floor, very much as a child does when she delightedly kicks her limbs about in glee.

And so the incident ended with Mrs. Brown repeating for the tenth time: "Eh! Them were fine times." And Mrs. Jupp's harsh voice joined in:

"Ay—! Jane, ye're reet."

Shortly after, following due enquiries about all the near relatives, Esther rose to go. The visit had been a tonic to her, and the depression she felt in trudging up to Brow Top had vanished. She seemed to see those Puddleboro' folk from a new point of view. Esther realised that serious culture was of little value to those people, they needed to be treated like overgrown children, to be amused and then led on. While their religion must reach them through strong impressionism, rather than through subtle sermons of spiritual valuations. And as Esther's mind went over those things on her walk home, she determined that she must impress this point of view on David. And somehow the difficulties of the work at Bye-road Chapel did not weigh so heavily on Esther's mind that night.

. . . . . .

Later that night as Esther sat by her own cosy fireside after supper, she ruminated over the story of the evening's visit which she had related to her husband in a dramatic way with due gesticulation. And now the wind outside was moaning across the bleak upland. Now and then it rose in long drawn sighs as it moaned through the framework of a barn up on the hill-side. Then a sudden gust rattled the window-pane and with a long drawn cry of "Eh—! eh—!" it whistled past the end of the house. The wind died away again in strange mutterings, but in a few minutes after moaning up at the barn it whistled out again. This time it called in a deeper tone "Oh—! oh—!" And as Esther listened she gave a little laugh and looked across at David. But David was buried in the opening chapters of a new Bergson, and did not hear or see anything. Yet Esther seemed to hear the tones of these women's long drawn-out exclamations "Eh!" "Oh!" in the sighing of the wind.

Esther's last impression that night ere she dropped off to sleep was the wind moaning through the gaunt barn. It sighed again and again in long drawn notes far into the night. But to all these gusts Esther soon became quite oblivious, as well as to all sights and sounds of Puddleboro'.

Owing to another considerable rise in the cost of paper, the price of calendar covers to this magazine has to be again increased.

The Annual Meeting of the Northumberland and Durham Unitarian Association was held at Newcastle-on-Tyne, Sept. 25th, when Dr. J. Esther Carpenter, President of the British and Foreign Unitarian Association, was the principal speaker; the Unitarian Missionary Conference of New Zealand, at its recent Annual Meeting at Wellington, established "the Unitarian Association of New Zealand," and it proposes to publish a monthly magazine; the Rochdale Unitarian Sunday School has had six of its young men killed at the war; it is estimated that the Unitarians have contributed 10,000 recruits for war service; a Conference of the N. and E. Lancs. Unitarian S.S. Union at Burnley Lane, Burnley, on Sept. 23rd, was attended by about 70, when in discussion it was urged that militarism is incompatible with Christianity; largely attended open-air meetings have been held on Sunday evenings in September, in connection with the Burnley Lane Mission; the Autumn Conference of the Bolton and District Unitarian S.S. Union was held Sept. 23rd, when the Rev. Cyril Flower, M.A., delivered an address on the training of the minds of children in the finer ideals of life; the Annual Meeting of the N. Midland Unitarian Association was held at Loughborough, Sept. 26th, when excellent work was reported from Newark, Lincoln, Ilkeston, and other centres; the Annual Assembly of the Eastern Unitarian Union was held at Ipswich, Sept. 28th; the Union has ten churches (one closed) remote from each other, making communication between them difficult; at a meeting of the Midland Guilds' Union, Birmingham, Sept. 23rd, an address on "Books and Reading," with special reference to the Bible, from Rev. Lawrence Clare, was discussed, and an essay scheme was agreed; the Huddersfield Unitarian Church Social Union has arranged a series of public lectures, including as lecturers the Countess of Warwick, Earl Russell, Viscount Haldane, Lord Parmoor, Hon. Lady Barlow, Miss Maude Royden, and others; Revs. A. Turner, of Templepatrick, and Eustace Thompson, of Cairncastle, are working with the Y.M.C.A. in France.

Great Books of Devotion.

By the Rev. W. C. HALL, M.A.

XI.—"A CONTEMPLATION OF DEATH AND IMMORTALITY."

In the beautiful evening hymn by Thomas Ken, "Glory to Thee, my God, this night," we Unitarians join with all Christians in singing—

> "Teach me to live that I may dread
> The grave as little as my bed;
> Teach me to die, that so I may
> With joy behold the endless day."

In that verse, be it remarked, we pray for divine instruction in living and in dying, recognising that while religion teaches us how to live—a fact we strongly emphasise—it is intended no less to teach us how to die, to enable us to contemplate not only the course of our life on earth, but also the end of it, and the life that follows after it.

Generations ago men were more concerned with the question of How to Die than they are to-day. They "prepared" themselves for death. They were not content with the knowledge that sooner or later they must die, but, having that knowledge, the most certain men could have—for, as one had said, death was the one fact about which there was no "perhaps"—they set themselves to face the end as Christians should. This preparation was not morbid. A few instances could be adduced which would seem so to represent it, but the vast body of devotional literature which deals with the inevitability of death, the necessity of being ready for it, and the view of it as a "transition" to the "life Elysian," is very free from morbidity. As the writer of the little book we here note says, "The soul is ravished when she contemplates heavenly things, and is delighted with that contemplation."

"Contemplatio Mortis et Immortalitatis" was first printed in 1633. It was written when its author, Henry Montagu, Earl of Manchester, who held high offices of state under Queen Elizabeth, had passed his seventieth year. The virtue of contemplation, we are told, lies in the right choice of a good subject—it involves specialisation and concentration. So much the author had learnt in his study of ancient and modern writers. Then he tells us how he came to his book. "Considering I had passed so much employment, so many offices, so long practice in several professions, I now thought it fine to seize on Death before it seized on me. After long meditation this I found: that when meditation had begotten devotion, then it applied itself to contemplation, which required a settlement upon some divine object. And what more heavenly than the thought of Immortality? What so necessary as the thought of Death?"

The book is divided into four parts, dealing with (1) the nature of death, (2) the fears or joys that death brings, (3) when death is to be prepared for, and how, and (4) what our last thoughts should be. These facts have many sub-divisions.

The spirit of the book can be found in the author's correction of two common errors "which deceive most men: First, that a man enters not into eternal life till he dies . . . and the second, that however a man lives, yet if at last he seems to die well, then all is well, and his soul is sure to be saved." He has no sympathy with these doctrines, believing that the soul can begin its immortality on earth—immortality being conscious union with God—and that according to its actions here is the life of the soul in the immediate hereafter. He never regards death as a violent breach between this life and the next. Bodily death is the natural and inevitable separation of the body and soul. It is not an event to be dreaded. But, on the other hand, the author has much to say about the fear of spiritual death, which is the separation of the soul from God in this and the after life. The death of the body he regards as a matter for joy if it brings the soul into a more conscious relationship with God.

He insists time after time on the importance of holy life here, as that which casts out all fear of death. "I have ever thought that the right way to die well was to live well; and the way to live well in the world was to die betimes to the world." "Live holily, and you shall die happily . . . strive to be such in thy life as thou wouldest desire to be at death." "He must live godlily that will die fearlessly."

A further more connected quotation, which expresses in brief much of the author's thought, merits close reflection. "Remember how in thy life thou hast entertained God's Spirit: for as we used his in this life, so he will use ours after death. Such as a man makes himself in this life, such shall he find himself when he goes out of this life. . . And this know, that when thou diest, thou goest to give account of thy stewardship, that is, of thy time lost, of the evil thou hast done, and the good thou hast left undone; and thy soul already knows whither it goes when it passeth out of thy body; for thy conscience is a Justice Itinerant with thee; and though thou canst carry nothing else with thee, yet this thou canst not leave behind thee; that will tell thee whither thou goest and what thou shalt look for. . . It is well termed, the Pulse of the Soul."

The Unitarian Home Missionary College opened its session for 1916-7 on October 3rd, with an address from the warden, Rev. H. McLachlan, M.A., on "Joseph Cooke," founder of a Methodist Unitarian Movement in Lancashire; Rev. Nicol Cross, M.A., of Mill Hill Chapel, Leeds, has lost a brother in the war, who has died of wounds; Rev. Henry Williamson has secured the textile workers of Dundee a rise in wages of two shillings per week, after the failure of a strike to get it; the Provincial Assembly of London and the S. Eastern Counties held its 28th Annual Meeting at Hackney, Oct. 10th, when there was a discussion on "The Churches after the War"; The Midland S.S. Association had its quarterly meeting at West Bromwich, Oct. 7th, when there was a Conference on "Senior Classes."

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "GUILDS AND THE NATIONAL MISSION."

This month the Church of England begins in earnest what it calls a National Mission of Repentance and Hope. When the idea was first mooted speculation was rife as to its scope and methods. Would it be, indeed, a National mission in which the Free Churches would be invited to partake? Would there be a mutual and common use of places of worship? What part would women play in this endeavour to influence the people of the land? By this time, we are able to answer these questions with some degree of accuracy.

Sacrementarianism has limited the scope. What promised to be a national has resolved itself into a sectarian mission. Sacerdotalism has largely defined the personnel of the missioners. Instead of an application of the Pauline principle of neither male nor female in Christ, it is understood that woman's sphere must be outside the sacred precincts occupied by the priesthood. Between them, sacramentarianism and sacerdotalism have so narrowed the outlook that in some quarters it is frankly asserted that the appeal to be made will not be to the nation at all, but to the communicants of the Anglican Church.

It may be granted that, being what she is, the Church of England was bound to modify and whittle down the great aims she set before herself; but it is felt by many that she has thrown away a great opportunity of trying to become what she ought to be, if but temporarily, and that is, a really national church. Not that we of the Unitarian and Liberal Christian Churches ever hoped that we might be included. Neither Anglicanism nor orthodox Nonconformity is yet big enough for that. Still, had it been possible for Churchmen and Dissenters to have sunk their differences so as to have made a united appeal to the deeper side of the national life, we should have rejoiced. That, in itself, would have been a magnificent achievement and a promise of the nearer approach of the unity of Christendom.

However, instead of a mission, there are to be missions, and we would bid our fellow-Christians Godspeed in their laudable efforts to touch the hearts and win the souls of the people, whether within or outside the churches.

And what of ourselves? We, too, should have our mission. Our people could do with moral stimulation and spiritual uplift. There is need among us for deep heart-searching, for willing surrender, for glad consecration. But what can the Guilds do? Where a congregation has decided to make a mission effort, the members of the Guild should be among its most eager enthusiasts and active workers. Where no mission is in prospect, the Guild should draw up a mission scheme and submit it to the Church Committee, pledging the members of the Guild to do everything possible to make the effort a real Christian revival.

Any Guild that would welcome suggestions should write to Rev. H. Fisher Short, The Parsonage, Park Lane, Wigan. H.F.S.

Memorial Sundays.

By AMHURST D. TYSSEN, D.C.L.

(These events are suggestions for subjects of Sermons or Sunday School Addresses).

(c indicates a memoir in Chambers' Book of Days).

The following are events of Nov. 5th:—

1541. John Porter dies in prison for reading aloud from a Bible placed in S. Paul's (Foxe, V., 451 and Calendar.)
1544. A Commission appointed in Paris to examine Etienne Dolet's book (Christian Life, 1914).
1605. Gunpowder Plot. c.
1688. William of Orange landed in Torbay. c.
1709. Henry Sacheverell's Sermon at S. Paul's (Story of Religion in England, 283).
1753. Dr. James Foster died (Skeats, 261).
1800. George III. drops the title King of France. c.
1826. Domestic missions founded by Dr. Tuckerman.
1860. Rev. Philip Le Breton died (Christian Life, 1914.)

The following are events of Nov. 12:—

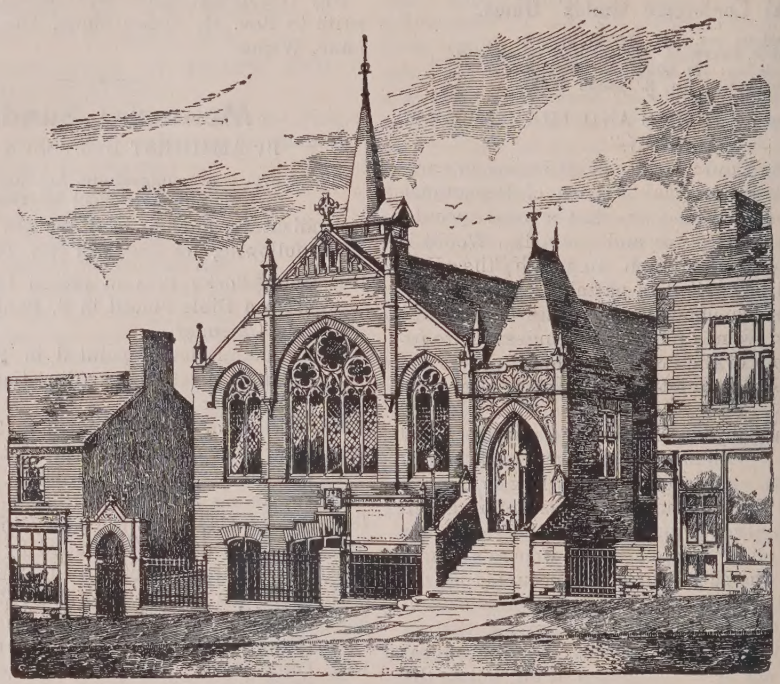
1556. John Clarke starved in prison at Canterbury (Foxe, VIII, 254 and Calendar).
1562. Peter Martyr, eminent reformer, died.
1615. Richard Baxter born (Skeats, 134, Story 239, and Heroes of Faith).
1865. Mrs. Elizabeth Cleghorn Gaskell, nee Stevenson, died (Memorable Unitarians, 248).
1899. Anna Swanwick died (Memorable Unitarians), 433).

The following are events of Nov. 19:—

1621. A congregation of Remonstrants or Arminians violently dispersed at Harlem (Wallace III., 76, 78).
1792. The French Revolutionists declare themselves ready to fraternize with all nations desirous of recovering their liberty.
1838. Keshub Chunder Sen born (Christian Life, 1914)
1865. Slavery abolished in the United States.
1877. Proceedings against the Rev. A. Tooth quashed on the ground that the trial did not take place in the diocese of Rochester.
1901. Rev. Samuel Fletcher Williams died (Christian Life, 1914).

The following are events of Nov. 26:—

1120. Prince William, son of Henry I. drowned from the White Ship.
1379. Date of Charter of New College, Oxford. c.
1523. Appeal at Paris of Jean Guibert, who was burnt 3 years later (Vienot's Paris Martyrs, 108, 116).
1608. Andreas Wissowatius the younger born (Wallace III., 225, and Christian Life, 1914).
1703. Eddystone Lighthouse destroyed in a storm.
1782. Dr. John Disney's resignation of his preferments announced (Unitarian Tracts, 1784, VIII, 2nd Tract 26, and Vol. II. 2nd Tract.)
1822. O. B. Frothingham born.
1836. John Londoun Macadam, road maker, died. c.



Horwich Unitarian Church.

This Church originated in a conference of a few Horwich Unitarians in October, 1890, which resulted in a meeting held at Gunn's Refreshment Rooms, Chorley New Road, on November 10th. This room was then engaged for three months to hold Sunday services, which commenced on November 30th. A social party was held on the 29th, when thirty-four persons banded themselves together as members of the church. The Rev. S. Thompson, of Rivington, was the preacher at the first service, and the room was packed with people.

But rooms previously used for religious services were secured in Gorton Fold. The members themselves made the necessary furniture; a welcome grant of £20 from the N. and E. Lancashire Unitarian Mission helped to defray the expense; and the Essex Church, London, made a gift of a pulpit.

The Gorton Fold premises were opened February 22nd, 1891, the preachers being the Revs. C. C. Coe and S. Thompson. Mr. Thompson acted as minister for four years, the first three months being voluntary service. Ultimately with the assistance of the N. and E. Lancashire Unitarian Mission, the Rev. R. C. Moore was appointed as resident minister, commencing on the first Sunday in November, 1894, and was publicly inducted on Dec. 1st. The Induction Service was held in the Independent Methodist Chapel, and the Welcome Meeting in the schoolroom attached, both kindly lent for the occasion, the Revs. C. C. Coe, H. E. Dowson, R. T. Herford, and Principal Gordon taking part.

The N. and E. Lancashire Unitarian Mission decided in 1895 to erect a church building to cost about £2,000, and this, the present church, was opened February 22nd, 1896.

A Sunday School had been commenced May 3rd, 1891, with six adults, eleven boys, and twenty girls—thirty-seven in all, which soon increased in numbers.

The ministry of the Rev. R. C. Moore was unfortunately ended by his death in June, 1906. During twelve years he had rendered excellent service. His death was a serious loss to the church. A memorial tablet and window placed in the church bear silent witness to the affection in which he was held.

There followed an interval, during which the pulpit was filled by supplies, until in 1908 the Rev. R. H. Lambley, M.A., recently returned from Melbourne, Australia, was appointed.

Some years ago an effort to establish an Independence Fund, to enable the church to pay their minister without having to depend upon external assistance, resulted in securing £1,200, which was invested, and now produces £46 towards that end. An organ cost £200. Mrs. S. Fielden, of Centre Vale, Todmorden, was the donor of a splendid harmonium and of a munificent gift towards the Independence Fund. In the early stages of the movement invaluable services were rendered not only by the Rev. S. Thompson, but by Mrs. Smithells and the Misses Smithells, of Deane Wood, Rivington.

The Horwich Unitarians have been characterised by a spirit of enthusiasm and self-help from the beginning. They have laboured under considerable difficulties, as much of the population depends upon the great Railway Works of the Lancashire and Yorkshire Railway Company, and is of a "floating" kind. Many young men leave the town at the close of apprenticeship; but substantial progress has been made, and with better times to come there should be further increase of strength and prosperity to the cause of Unitarian Christianity in such an industrial centre as is the town of Horwich.

The Silver Jubilee of the Congregation was celebrated Oct. 23rd and 24th, 1915, and a Bazaar in November, 1915, realised £179.

Among the faithful workers who have devotedly and actively engaged in the work are Mr. and Mrs. Jefferson, Mr. and Mrs. W. Partington, Mr. and Mrs. Hilsley, Messrs. Dale, Bainbridge, Probert and Black.

Ministers: Rev. S. Thompson, 1891-1894; Rev. R. C. Moore, 1894-1906; Rev. R. H. Lambley, M.A., 1908-1916.

Unitarian Christianity.

Rev. E. BATTENBURY HODGES.

The religions of the world may be divided into two classes, the missionary and the non-missionary. The old Greeks kept their religion as well as their system of government to themselves. The religion was a form of nature-worship, more or less like that of other races. They believed in a number of gods and goddesses, just as the Egyptians and Assyrians.

It was even so with the old Hebrews. They clung to nature-worship or polytheism, until about the time of the Captivity. A religious reformation then arose among them, and monotheism became established. Later on, they regarded themselves as God's "chosen people" or Yahveh's favoured race. As for the Gentile world, it was outside of Yahveh's Covenant, and the average Jew neither knew nor cared to think of the ultimate destiny of that world.

Such was the state of religious thought until the greatest of prophets arose and proclaimed the Father hood of God and the brotherhood of Man.

All great religious systems which have done good for mankind are the missionary religions—Buddhism, Christianity, and Mohammedanism. The key-note of each of these systems ought to be borne in mind by every person of average education. The great teaching of Buddhism is self-denial or (altruism), self-effacement in the service of mankind; then, as we all know, Christianity lays emphasis on love to God our Father and to man our brother; the third, Islamism or Mohammedanism, teaches submission to the Will of God; but its weakness is its fatalism.

For ages their followers have been and still are more or less influenced by noble ideals of life and conduct. Each of these three has a definite message to carry forth, a truth, a life, a new hope, a gospel of some sort to proclaim—good news which would uplift men's souls and remodel their lives. And here it must be admitted that whatever their shortcomings, these religious systems have done a vast amount of good among various races of mankind.

We are, however, specially concerned with the Christian religion. Now, of this we may be perfectly sure, Jesus meant and desired his followers to go and bear the message of God's love and mercy to all men. Those twelve chosen companions around him were to learn and see for themselves the power and beauty of his gospel, as he spoke and lived it, and then go forth to proclaim it. The Twelve were neither a mere travelling company, or band of friends, nor a society of debaters, but men in training for missionary work. Jesus is reported as saying, "Ye are my friends, if ye do whatsoever I have commanded." He therefore put their loyalty and zeal to the test by sending them on at least one missionary enterprise.

Later on, who was there to equal the Apostle Paul? He burst the bonds of what promised to be merely a narrow Jewish sect. He broke away to become the first and greatest of missionaries to the Gentile world, and said, "Woe is me, if I preach not the gospel"—and so it became a ruling passion, the all-absorbing work of his life.

This is the power of Christianity, it is charged with a mighty mission. It is the bearer of good news to the whole of mankind. And so if any man does not preach that gospel—a gospel inclusive of the good news in other systems, it becomes clear that he has no gospel worthy the name to preach. Look at that gospel thoughtfully and earnestly. You see how simple it is. By precept and parable, above all by His daily life, Jesus showed the divine laws of holy living. What is that gospel other than the religion of Jesus himself, the religion of self-denying love, of purity, of peace, of pitifulness, of sacred trust in and absolute submission to the will of God. Can we improve upon it?

Creeds, dogmas and rituals have been based upon it, but only to obscure its native grandeur and mar its true effect upon the soul. Nay, we can do nothing better than get back, for the most part, to the spirit and teaching of the lowly Nazarene. This we can do, even though we may not be able to accept some theological statements purporting to be his, as to foreordination, his second coming, the Day of Judgment, etc. Indeed, it is by no means improbable that some of these features in his discourses are later interpolations. Suffice it to say, they are not really essential to the religion Jesus lived and taught ,and so we can still maintain loyalty to him as our personal leader.

To be continued.

The Committee of the National Unitarian Temperance Association earnestly appeals to all Ministers and Sunday School Superintendents to arrange for special sermons and lessons on Temperance, on Sunday, Nov. 12th. Pamphlets can be obtained free of charge. A collection for the funds of the N.U.T.A. is also asked for.

Lesson Notes on "The Evolution of Religion."

THE EVOLUTION OF THE IDEAS OF HEAVEN AND HELL.

References: The Bible; Clodd's "Childhood of Religions," pp., 108-113; Savage's "Pillars of the Temple," Chapters III., IV.; Alger's "Doctrine of a Future Life," Part III., Chapters IV., VI., Part V., Chap. IV.

Nov. 5th.—EARLY NOTIONS OF HEAVEN.
Scripture Reading: Gen. i., 1—20.

The word "Heaven" is from Anglo-Saxon "Hefan" to lift — to heave. Indeed the evolution of ideas of heaven may be indicated in the definitions given in almost any dictionary, as thus:—"heaven, that which is heaved or lifted up; the arch of sky overhanging the earth; the air; the dwelling-place of the Deity and the blessed; supreme happiness." From the etymology of the word we can see what the early notion of heaven was, the overhanging arch of sky which had been heaved up, lifted, above the earth. But in imagination it was afterwards conceived that there was a region on the further side of that arch which was the abode of the God or gods. Amongst the Hebrews, as we see from the Bible, it was thought that there were several heavens: "The heaven of heavens," I. Kings, 8, 27; "Caught up even to the third heaven"—II. Cor. 12, 2. In the popular thought of the Jews there were thus three heavens: 1st, the region of the air; 2nd, the firmament or region of the planetary bodies; 3rd, the actual residence of God and His attendant angels. "The fowls of the heaven," Ps. 104, 12, a frequent expression in the O.T., means, of course—the birds of the air—Luke 13, 19; Matt. 13, 32.

QUESTIONS: Is there a firmament or solid overspreading arch? What errors were there in the astronomy of the early Hebrews? What have you to say of the idea of a fixed place or separate locality as the dwelling-place of God?

Nov. 12th.—THE REAL HEAVEN.
Scripture Reading: Luke 15.

In later thought there was development from the materialistic topography of heaven to the grander idea that it is where God's kingdom is. In the older view the highest heaven was a state of happiness; but it was a fixed and limited locality. This ultimately gave place to the conception that God is everywhere, and that heaven is wherever His law has sovereign sway. Thus the kingdom of heaven is the kingdom of God. But that kingdom is not limited to any place; indeed it is in every human soul in which the will of God is the ruling power. Wherever the righteousness of God is the governing influence, there order, harmony, peace, happiness are found—the heavenly conditions. "The Kingdom of God is within you," said Jesus (Luke 17, 21). If it be not within there is no heaven, for man who is in a state of disorder internally cannot see nor experience peace or heaven anywhere, not even in the most beautiful place, nor in the midst of the sweetest sounds. The rich man provided with every material comfort is wretched if his mind is in conflict and he knows no inward peace. So the real heaven is a state of the mind or soul—Milton said:

"The mind is its own place
And in itself can make,
A heaven of hell, a hell of heaven."

Any heavenly place is the outward expression of heaven as it is in the mind of God or in the mind of man. A well-ordered society of human beings, where justice reigns and where right is done to all, and by all, is only possible as a result of right thoughts and feelings in the minds and hearts of every member of it. It was this kingdom of heaven that Jesus proclaimed and gave his life to promote.

QUESTIONS: What is meant by the Kingdom of God? What was heaven in the returning prodigal? How do we enter into heaven (see Matt. 7, 21)? Is not the real heaven a spiritual condition (I. Cor. 15, 46—49)?

Nov. 19th.—EARLY IDEAS OF HELL.
Scripture Reading: Luke xvi., 19-31.

The word "Hell" is derived from Anglo-Saxon "helan," to cover up or to conceal, and means literally, a covered place. Hence in the Bible it is made synonymous with "pit," and "the grave." It is allied to the word "hole," which has the same derivation. Jonah, concealed inside the great fish is said to be in hell, Jonah 2, 2. In some counties of England to cover in with a roof is "to hell the building," and thatchers or tilers are termed "helliers." "Thou wilt not leave my soul in hell," Ps. 16, 10., A.V., means—in the grave; as also in the Creed, which says that Christ "descended into hell." The grave, as the place of the dead is an unseen world, an underworld, and so "hell" came to be the name for the region of the dead. "Sheol," the Hebrew word used in the O.T., and translated "hell" in the A.V., has the same meaning; it never signifies a place of suffering or of punishment. "Hades" is its Greek equivalent in the N.T., and means literally, the unseen world. The thought of immortality naturally generated the idea that the souls of men slept in the grave awaiting resurrection and judgment. If the evil spirits were immortal they remained alive in the underworld in a state of misery and punishment. Thus hell came to mean the place of punishment for the condemned. Pagan imagination pictured these sufferings in lurid colours, and their ideas of hell were taken over into the Christian Church with the conversion and admission of Pagans into it. But the doctrine of a hell of endless torments is not Christian and has no part in the teaching of Jesus nor in the New Testament. The Greek word, "Aionios" translated, everlasting or eternal, does not mean endless except when used in connection with what is by nature imperishable, and the word

"kolasis" translated, punishment, literally means "a pruning" something corrective and remedial. "Gehenna" is the Hebrew "Ge-hinnom"—the Valley of Hinnom outside Jerusalem, into which the offal and rubbish of the city was tipped, and where the bodies of executed criminals were burned. It was a place of punishment in this world, in which the body would be burned, and not of torment beyond the grave.

QUESTIONS: Can you give reasons why an endless material hell is impossible? Why is it that evil cannot be everlasting? Can you show why the idea of everlasting torment is inconsistent with a God of love?

Nov. 26th.—THE REAL HELL.
Scripture Reading: Luke 11, 14-26.

Though we reject the doctrine of an endless hell of physical torment, we cannot deny the existence of inward suffering, the torture of the mind, the stings of conscience, which are the inevitable results of evil thoughts and deeds. A state of mind and feeling that is full of disorder, conflict, and consequent wretchedness is a condition of torment rightly described as the hell within. Every selfish man is more or less in this condition, discontented with himself and with the whole world, at war with himself and against his fellows. The real hell is the evil disposition that makes disorder and strife within the soul and creates antagonism and strife wherever it goes. In the home it makes disorder and wretchedness. In society it is the cause of all kinds of evil. Because the word "hell" has been made to mean a state of torment it is used for any condition of wretchedness. There are plenty of such hells on earth in wicked minds, in warring households, in the strife of nations engaged in battle, in slavery and oppression of various kinds, and in all foul and horrible conditions. But these are entirely produced from evil conditions within men's minds. Having the disorder of hell within they make it for others wherever they go in this world or in any other. But this spiritual hell within men's souls is not eternal. There is no permanency in it. It works its own destruction, for all evil is self-destructive and wears itself out. It creates disruption, disunites, and because it is divided against itself it cannot stand for long. A belief in an infinitely loving God and Father, Almighty to accomplish everything that is right, makes us certain that all evil will ultimately be overcome with good, and every hell destroyed, both here and in any world beyond the grave.

QUESTIONS: What is there alike in—disorder, disease, torment? Can you show that evil is like a house divided against itself? Why is every hell a man-made condition? H.B.S.

Sunday School Teaching.

(By the Rev. BERTRAM LISTER, M.A.)

THE CHILD AND THE SCHOOL.

Of all the various items that go to the making up of a Sunday School, the child is the most important. Obvious as this is, it is often forgotten. But it cannot be explained too frequently that the school is made for the child, not the child for the school. And —though parents have been known to think otherwise—it is for the sake of the child, not for the sake of the teacher, that the child goes. For the child's sake: that is, that we may help him or her to get a sound moral and religious foundation for life. Our responsibility therefore, is heavy: to be a Sunday School teacher is one of the most responsible positions one can hold. For the Sunday School teacher has the scholar for one hour only a week, and in that time has to sow the seed so well that it cannot be trampled to death during the next six days. Clearly then, the teacher must prepare for his work, and the preparation will not stop at the lesson: it will include the understanding of the child himself. And that is not quite so simple as it appears at first sight.

We must be on our guard against thinking that all children ought to fit more or less the same mould. It is true to say that no two children are alike. But though that may seem to make the subject impossible to understand, we must remember that there are certain well-defined phases which we can find in most healthy and normal children. First let us see what these are. Roughly, they are as follows:—

(1) Children are naturally restless. The child with whom I am most familiar is never still from 6 a.m. to 7 p.m. If he were, we should want the doctor. He cannot keep still because he cannot concentrate his attention on anything for more than a few minutes at a time. Power to concentrate develops with increasing age, but in the meantime we must turn it to account and use it for our own purposes. If the child were not restless, he would become one-sided in his development, which is obviously undesirable. It is not, therefore, naughtiness that makes the scholar fidget, so much as a sign that we have not succeeded in making our lesson sufficiently interesting to overpower his natural difficulty of concentration: it is a hint to us to give him more acceptable material. Knowing this, the superintendent of the Primary Department arranges her programme so as not to demand more than ten minutes' concentration on any one subject. Knowing this, the Superintendent of the Junior Department should not expect his untrained teachers to occupy sixty minutes with the lessons; that is where the virtue comes in of having an opening and closing service. And the wise teacher will have some sort of "expression work" for the class to do, even if it only be the writing out of a hymn. This expression work is a mental rest and considerably lessens the strain on the child's mind.

Closely connected with the above is the child's love for doing things. For most of the children, expression work is by far the most interesting part of the afternoon. To tell a child to BE good often has a short-lived effect, but to set him to DO good is much more likely to succeed. Hence, if possible, set him somthing to do connected with the lesson—to find during the week some illustration (not necessarily pictures) or something to carry out in his own life the moral taught. This, by the way, is quite a good way of dealing with tiresome scholars—make them book-stewards to the class, or responsible for the chairs being properly arranged, and it will work wonders.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER.
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A THIRD PROPOSAL.

(Dr. J. Estlin Carpenter has advocated in this column the Nationalisation of the Drink Traffic; following him Mr. H. G. Chancellor, M.P., urged the claims of Prohibition; and now we insert a brief statement of Mr. Arnold Lupton's remedy.)

HOW TO REDUCE DRUNKENNESS.

By ARNOLD LUPTON.

The use of alcohol in beverages tends to produce evils of three kinds:—

1. Impoverishment.
2. Injury to Morality.
3. Injury to Health.

For these reasons, leaders of Society from ancient days have tried to reduce alcoholic excess. Laws have been passed, but fresh legislation is continually demanded, the wise legislator however, remembers that legislation may produce unexpected results. The Prohibition of alcohol leads to secret manufacture and sale, and the use of drugs of a far more dangerous and debilitating kind. It has yet to be shown that the Chinese, East Indians and Mahometans, who rarely touch alcohol, are superior in morality, physical or intellectual strength to the nations who drink. It has yet to be proved that it is possible to permanently prevent the use of alcohol by any nation of European blood. So far as the evidence at present available goes, the attempts at prohibition in the United States have failed to reduce the consumption of drink. It is doubtful if any good would result from the mechanical enforcement of abstinence. Virtue can only exist in a condition of freedom and is only laudable in those who might be vicious if they pleased. Men who are temperate by compulsion may be drunkards when set free. The men who rule one-fifth of the world should be able to rule themselves at home or abroad. The existing Laws regulating drink encourage the sale of alcohol. These could be easily altered so as to discourage the sale without causing any hardship or infringement of Personal Rights, but any law which effectually reduces the consumption of alcohol will reduce the excise revenue.

The following regulations would be effectual:—The Excise and Customs duties should be according to the amount of alcohol in the drink, but varying in a greater ratio than the percentage of alcohol, thus, a 36 gallon barrel of beer containing 10 per cent alcohol should pay a duty of say 36s.; 7 per cent. alcohol say 24s.; 4 per cent. alcohol 10s. and 2 per cent. alcohol 1s. The holder of a license for retail should also pay in proportion to the absolute alcohol, very moderate license duty for any drink not exceeding 4 per cent., no duty for drink not exceeding 2 per cent., and a very heavy duty for strong ales and spirits. Thus, the license holder, instead of being disinterested, would be very strongly interested in promoting the sale of non-intoxicating drink. In order that the licensee may sell light drinks at a low price, the rent should also vary in a manner similar to the license duty. In order to fix the rent without interfering with the rights of the property, it would be necessary for the Local Authority to make up to the house-owner any loss resulting through the sale of Temperance drinks.

The plan above suggested is practical because it can be adopted with the consent of the moderate drinker, the brewer and the license holder, with whose habits and profits it does not interfere. It encourages light beverages at 1d. a glass; lessens impoverishment caused by taxation of drink, the worst result of the present system.

Joseph Barker.

(By. Rev. HY. WILLIAMSON.)

It must have been in 1864 or 1865, that there appeared in Manchester an advocate of the cause of the Southern Confederacy in the person of Joseph Barker, the impression upon one of the hearers of his address was favourable to a prevalent report that he had been engaged by the agents of the Confederacy to justify the attempt to disrupt the United States. He spoke well, and presented the manner of a man who was indifferent whether one agreed with him or not. There were rumours in Unitarian circles that Mr. Barker was sometimes in Methodist chapels, and that he was willing to associate with Unitarians. There was no inclination on the part of Unitarians to receive him, on the ground that he had proved himself unworthy of confidence. I also remember meeting influential Unitarians in Leeds who spoke of Joseph Barker with evident affection.

Among other causes for regret among Unitarians in the North of England respecting Joseph Barker was the apparent loss of a means of arousing the vast working population to the value of such an interpretation of Christianity as Unitarians could accept and which under as favourable conditions might be expected to receive support from the masses equal to that of Wesleyan Methodism. Joseph Barker could interest the common people. He had impressed some Unitarians with his denial of such doctrines as Original Sin, the Atonement, and other doctrines which he declared unscriptural before he had broken away from his Methodist connections.

In trying to revive the state of the people and the prevailing social agitations one finds it necessary to study the history of the 'Forties. I find that Joseph Barker made an evident impression by his public debate with Lloyd Jones. It may be interesting to quote the introduction to the published report of the discussion.—"A public discussion took place in Braddock's large room, Terrace-buildings, Oldham, on the evenings of Tuesday and Wednesday, Feb.

19th, and 20th, 1839, between the Rev. J. Barker, of Mossley, minister in the Methodist New Connexion, and Mr. Lloyd Jones, of Manchester, lecturer on the social doctrines of Mr. Robert Owen, on the influence of Christianity."

Owenism was evidently a cause of much social unrest. Our own Dr. Beard had delivered a course of lectures and published them, entitled "The Religion of Jesus Christ defended from the assaults of Owenism. The preface to this volume is dated February, 1839. Doctor Beard had been the first in the field. He thus describes the working classes of 1839: "So long as the working classes were scattered over the country in agricultural pursuits. . . . their minds wanting cohesion and impulse, remained more or less torpid, and in very rare instances only rose to the dignity of individual thinking. . . . No sooner, however, did the mechanical discoveries which have distinguished the last half century begin to bring masses of men together into one place, than the natural consequence ensued, in activity and fermentation of mind. The immense power of production of which the people found themselves capable, in conjunction with machinery, led to the formation on their part, of a high estimate of their individual and social importance, which not only prompted an enquiry into their condition and their rights, but also encouraged that action of their mental faculties which could not fail to augment their mental power, and give a deep earnestness to their enquiries. . . . A species of class morality has arisen, which not only frowns with a threatening brow on existing social inequalities, but arrays itself in hostility against our domestic relations and our religious convictions. Owenism is not least among the consequences of this state of things." (Beard's Lectures on Owenism, pp. 45).

The narrative of the Barker-Lloyd discussion is not pleasant reading, nor does one gain the impression that such a contest in a public assembly is at all conducive to a sound knowledge of either side. It is doubtful if such a display of attack and defence is very helpful to inquirers. This had the effect I have no doubt, of making Joseph Barker known beyond the Methodist range. A pamphlet by Barker entitled Memoirs of Several Eminent Christians, lately members of the Methodist New Connexion, Mossley Circuit, 1839, betrays no departure from orthodoxy.

It is interesting and instructive to follow the course of the dispute between J. Barker and the Society of Methodists. Unitarians have been generally agreed on the opinion that the straightforward course for a man in an orthodox society who finds himself out of agreement with his brethren is to dissolve the connection; not to attempt to change the theology of the society while professing to be a loyal member. Such efforts have not proved successful and when the offending member has been expelled he has not impressed the world favourably as a martyr.

It was in 1841 that a conference was held in Halifax by the Methodist Society to deal with the case of Joseph Barker and W. Trotter. The charge was as follows: The attention of the Conference will be directed to your persevering attempts against Creeds, especially the Creed of the Connexion, as a recognised collection or explication of Scripture doctrines, and as being the standard of appeal and a protection against error; also to your determination to publish another periodical, and to carry on another book-selling establishment, your refusal to administer the ordinance of baptism--an allegation that you deny the present obligation of the Lord's Supper, and the suitableness of class meetings to the spirit and state of the age--together with your denunciation of the Beneficient Fund.

I can imagine a reader remarking that it is hardly worth while reviving an old dispute. Certainly if the grounds of complaint were removed, but while allowing our Methodist fellow citizens all they are entitled to, Unitarians are sure the interpretation of Christianity offered by Methodists is untrue, and must cause many earnest souls very great anxiety. A few minutes given to the Wesleyan catechism will be helpful to easy-going Unitarians.

The further account of Joseph Barker is deferred until the next issue.

MINISTERIAL CHANGES: Rev. Ralph Philipson, B.A., has been appointed and ordained minister of the Church at Downpatrick, Oct. 4th; Rev. J. A. Pearson has been welcomed to the temporary charge of the Kilburn Unitarian Church; Rev. Chas. Biggins, B.A.,B.D., has been welcomed as co-pastor with Rev. A. W. Fox, M.A., at Todmorden; Rev. C. E. Mercer resigned at Ringwood and appointed to Kendal; Rev. W. B. Matthews, resigned at Poole, and appointed to Ringwood; Rev. Sydney T. Pagesmith, of Manchester College, Oxford, has been inducted into the ministry of the Kirikcaldy Unitarian Church, Oct. 7th.

DEATHS: Pte. Leonard Cooley, of the Peckham Church, from wounds, Rouen, Sept. 20th, 23; Capt. F. A. Willmer, of Birkenhead, of wounds, in France, Sept. 20th, 26: Rt. Hon. Thomas Andrews, D.L., Comber, Co. Down, Sept. 17th, 73; Mr. George Holt, Knutsford, Sept. 17th; Mrs. Chas. Fenton, of Wimbledon, at Bournemouth, Sept. 22nd; Lieut. L. R. Perry, of Hornsey Rise, London, killed in action, Sept. 15th, in France, 21; Mr. Frederick Jevons, of Liverpool, Sept. 20th, 81; Pte. A. R. Parry, killed in action, Sept. 15th, 22; Miss Mary Harwood, Bolton, Sept. 30th, 74; Mr. Frank Eckersley, Ashton-on-Mersey, Sept. 27th, 46; Mrs. C. H. Melly, of Liverpool, at Florence, Oct. 2nd; Lieut. E. L. Perris, killed in France, Sept. 27th, 19; Lance-Corporal E. Bradshaw of Park-lane, Wigan, killed in action, France; Mr. Percy J. Winser, Knutsford, Oct. 11th, 63.

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(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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